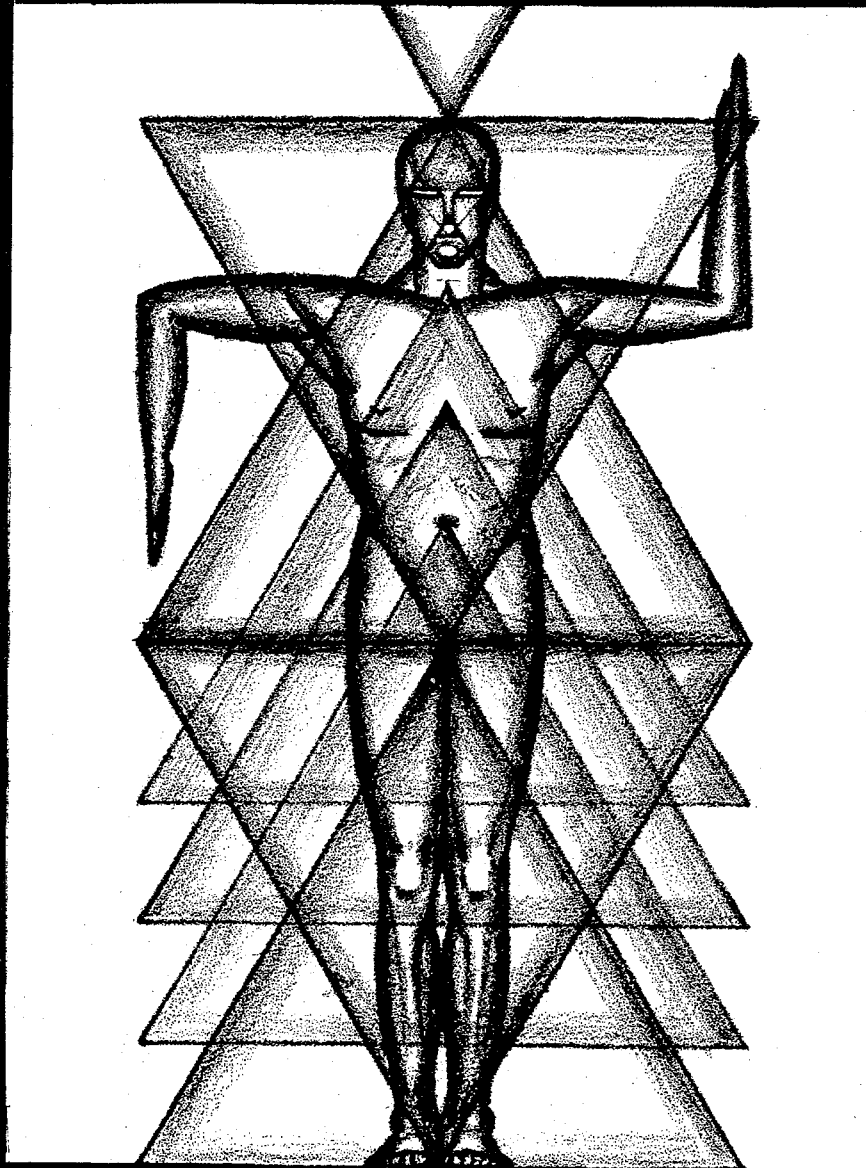


LIVING



Devoted to man and his transcendental nature

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EDITORIAL

The ability of contemporary civilization to survive and move forward in its present forms is today in question. Fear grips men's hearts at the possibility of its destruction through war and at the changes impending in the social order.

To a minority able through circumstances or their own ability to enjoy its benefits it is a great civilization. Even a majority enjoy degrees of its good and no individualists, and such are most men, lightly relinquish their security and their habits of life.

That this civilization bears within it the seeds of weakness and disintegration and that the human mind in its battle for health and wholeness must master this weakness or be destroyed is seen only by the relatively few; by those concerned for its affects on mental and physical health, or who, awake to the deeper needs of the psyche are watching the evolutionary pattern in its intricate and complex workings.

What battles shall man fight? What values shall he cherish? What individualism, what mode of life defend? Specialists working in particular fields give various answers or none at all.

For scientists are absorbed in discovering and utilizing nature's powers and rarely question the effect of their discoveries on men or society. Psychologists deal with sick minds and the intricate mechanisms of the psyche and are of necessity occupied with the restoration of their patients to 'normal' health. In their view, civilized men are those best adapted to the present ways of life and its culture.

Churchmen plead persistently that the conditions of today need not be, if men will but remember the gospel of Jesus - brotherhood, unselfishness, sacrifice, love; and without the churches unnumerable small groups seek satisfactory answers to religious questions, and help in the increasing complexities of the time. Old teachings are drawn upon, both Christian and pre-Christian, and efforts are made to reformulate them within the framework of scientific knowledge.

But this is a task for great leaders, for synthetic minds rarely as yet produced in our day. The present is rather a time of preparation for an education in new values, and in the qualities required for the building of a strong civilization. Work must first be done to clear away the remnants of inherited beliefs and attachments to old routines of living; to set up ideals of initiative, daring, courage, and simple balanced living; teach knowledge of man's nature, and ways of deepening this knowledge by the inclusion of many so-called borderland fields of research.

This in turn is a partial reflection of another knowledge which from time to time has emerged and again disappeared. It can be traced in the most remote civilizations. It was known in Mesopotamia and Egypt. It is inherent in the preservation of a living civilization, and

though in the period now closing, it was seemingly lost, it never dies, for it tells of a purpose for man, of expanding intelligence and progress toward fullness of being through conflict with conditions of successive ages.

Archeology has proven that some 7000 years ago in Mesopotamia there dwelt a people whose culture was finely balanced and extraordinarily advanced. It may well be questioned whether our inquiry into the education, organization and religious teachings of other great periods may not be of aid in evaluating this time of change.

A little era absorbed in material advancement makes its splendid contributions and draws to a close. It is useless to cling to it. The alternative is not chaos.

For the cyclic swing of ideas is bringing a re-emphasis on man and his valid needs. Aquarius brings emphasis on mind. There is great need of mind in coordinating the growing knowledge of man's nature. There is need of it in planning new ways of life. Mind only can point to the next step in the development and command of the resources within the psyche.

And mind in its higher reaches is the gateway to that ever present, ever sustaining Wisdom which in the coming age is to lend its power to the building of a new type of life.

Despair gives way to buoyant hope as the splendor of the long, slow movement toward perfection unfolds.

This issue of LIVING is devoted to a study of CIVILIZATION from many different viewpoints.

We include a few quotations:

A. E. said: "We see no curve of ascent or descent in thought when we compare ancient with modern humanity."

"No one is so savage that he cannot become civilized if he will lend a patient ear to culture." (Horace, Epistles)

"Does the thoughtful man suppose that the present experiment in civilization is the last the world will see?" (Santayana, Life of Reason)

"Civilization is a progress from an indefinite, incoherent homogeneity toward a definite coherent heterogeneity."

(Herbert Spencer, First Principles)

"Those who admire modern civilization usually identify it with the steam engine and the electric telegraph."

(Bernard Shaw, Maxims for Revolutionists)

"Comfort, opportunity, number and size are not synonymous with civilization."

(Abraham Flexner, Universities)

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PRAXIS

By M. Benzenberg Mayer

Courage is the price that life
exacts for granting peace.
The soul that knows it not
knows no release
From little things.
Courage. Amelia Earhart

There are special qualities which the Great Alembic of Life is calcinating in the hearts of men these bitter years. One of the chief of these is courage.

This modern civilization (sic!) is in the convulsions of burning out greed, sectarianism and pride from the body politic. In the gigantic process which these changes imply, millions are being desperately wounded, and many are wholly crushed under the falling walls of the old social structure. As the men were trees bruised into pulp on which future generations may write a happier history!

This however is only the obvious picture, - the pains and agonies of the earthly man. Actually, noumenally, the picture is different. This age is a magnificent Field-day in which we each demonstrate our strengths, skills, powers, - for souls are in the making - not for families, nor for security, nor for pleasure, nor gratification, - but for the sheer joy and peace which is won in the great Stadium of being. This age is an Olympic of the soul. Contestants are proud to wear the wreath, - here material gains are discredited. Victory is sweet....and sufficient! Can you not see that far, - above the dust of earth?

This courage, for which we must all contest, is a magic distillation from life, and necessary to the growing soul. It is not a gift, a boon, an endowment. It is the product of will and effort, momentarily, hourly, yearly, struggling against darkness, doubt, fear, habit, custom, superstition. It is a power shaped and wrought out of the substance of pressure and need. Those who have it now, have in previous lives won the priceless quality that serves them today. None shall seek it in vain, - but all must somehow, somewhere, bring back that treasure to the soul.

There are many kinds of courage, or better said, many ways in which this high and radiant power manifests. It cannot grow until it has done away with regrets, which Emerson so neatly calls "false prayers". Softness must also be put by. "Our sympathies are just as base. (as our regrets) We come to weep foolishly and sit down and cry for company, instead of imparting to them the truth and health in rough electric shocks, putting them once more in communication with their own reason."

Courage has a kind of spiritual audacity in the direction of the True and the Good. To betray these is more abominable than to be hurt by our fellow-men.

Courage does the unusual thing. It endures in faith, when others falter or fail, and the night is long.

Courage tears itself free from the shackles of convention and habit and superstition. It sees the Road Ahead and dares to point the way.

Courage is scornful of petty calculations and measures instead by the horizons of the soul. Courage invades and conquers the hidden world of personal fears and the secret haunts of selfish thoughts.

Courage attacks falsehood and wrong. It is actively just, temperate, generous. Courage is cheerful, optimistic, resourceful. It has tolerance and valor.

Courage pioneers. It sees visions which are true. It pilots the way over the seas of life. It respects and serves Life.

It is a living joyous force, breathing the air of supernal ethers. It is never static. To him who calcinates it, it is a token, a flame from the Central Sun.

Shall not this Theme go with us these coming months, when little things, and soft things, and casual things will reach out to possess us? Shall we not remember then what courage is, and how in the deeps of being we may constantly distill the precious drops of this elixir? Amelia Earhart's words are a ringing song, calling us all to desert the grey valleys and mount where we "can hear the sound of wings". For as she continues

"How can life grant us boon
of living, compensate
For the dull grey ugliness
and pregnant hate,
Unless we dare
The soul's dominion?"

How be LIVING unless we calcinate courage out of the daily crucible....

So let us stride...not amble...into the summer,
with COURAGE

Our play, our work, our ideals will be transformed by its alchemy, - and our vision and faith renewed.
Benedicite!

MARKS OF CIVILIZATION

by Isabelle Hertzog.

It is thought by many people that the culture of our Western world is "unique" and that civilization has reached a degree of excellence which it never achieved before.

But what is usually meant by "advanced civilization" is the widespread, material and technical proficiency in which the present civilization excels and on which "we moderns" pride ourselves.

This proficiency is truly remarkable, and a great contribution to the treasure-chest of civilization, but the power which it represents is limited and external. It is open to question how far our high material standards can be relied upon to help us past the dangers with which our Western civilization is confronted.

Indeed as the spiritual confusion in our midst grows worse and more pronounced upheavals shake the fabric of our social order, the efficacy of our material achievements becomes increasingly questionable. Outer organization seems powerless to bring about inner unity.

In one of his essays on the history of culture, Christopher Dawson, the eminent lecturer at the University College of Exeter writes: "Behind the cultural unity of every great civilization, there lies a spiritual unity due to some synthesis which harmonizes the inner world of spiritual aspiration with the outer world of social activity." He shows that these "syntheses" had at their base some vital spiritual or religious beliefs which became integrated in the consciousness of the people. Two relatively recent periods of formation of new "syntheses" are the early centuries of the Christian era and the sixth century B.C., - the period of the early Greek philosophers in Europe, of Gautama in India, and of Confucius in China.

In some instances material prosperity accompanied the blossoming of the vital beliefs, in other instances it did not, but Professor Dawson shows that always the blossoming of such beliefs fostered the formation of a new social entity and the formation of a new culture.

The leavening work of the vital beliefs does not proceed "of itself." In all great civilizations, leaders appeared, who instructed and educated the people, and who through their ministrations made possible the flowering of a new culture. The basic beliefs sustain and invigorate the whole fabric of the life of the people, and in all great civilizations, they served as inspiration for the lesser spiritual flowerings of philosophy, art and literature. The mediaeval cathedrals, the art at Byzantium, the Pyramids in Egypt, are illustrations of the radiation of the central beliefs of a people over its arts.

Among characteristics of civilized living of another order we find that an intelligent and diversified use is made of the resources found in the environment. Man draws on such resources for food, shelter, to provide himself with weapons, and to increase his power and prestige in all sorts of ways. In our day, we look on the world about us as a mere background for the exercise of man's energies and abilities, and we have become masters in the art of using

environmental resources. In other times, man believed that the world was owned primarily by forces or entities larger than himself, with whom man worked, and whom he served. Raising crops, tending herds, cutting a canal, all such activities were part of religious rites, entered into for the glory of the gods as well as for man's benefit.

Civilized living implies also a certain organization of the social body in view of preserving and improving the race, and for the well-being of the individual. In civilized living, the free-moving of loosely organized tribes yields to the more settled living of communities in cities and smaller centres, and regulations are set up to insure control and the orderly conduct of such activities as agriculture, trade, industry, the professions, the state, the church and the army.

The preservation of the race and the well-being of the individual are also promoted thru the fight against disease and mortality, the regulation of marital relations, the protection of maternity and the care and instruction of the young. Thru such means as libraries and schools, which are found existing in all great civilizations, the racial heritage is handed down from one generation to another, and the knowledge of great writings and great figures is preserved.

But the emphasis laid on such activities vary with different civilizations. Our secular civilization, for instance, believing the life of man on earth all important, has accomplished much along those lines. This was true also of the Egyptians and the Babylonians who looked upon the conduct of earthly activities as the joint enterprise of both deity and man. But among peoples who believe strongly in the illusionary and transitory nature of man's existence on earth, as among the peoples of India and in the Islamic civilization, little is done to promote what is considered of relatively little importance.

As will readily be seen from these references, the present civilization has risen very high in the development of characteristics of civilized living of the second order. But, as was first intimated, this type of achievement alone is not sufficient to insure the vitality or survival of a civilization.

To quote Professor Dawson again: "Social phenomena are conditioned by both material and spiritual factors." .. "The history of European civilization in the past shows the failure of the attempt of theology to establish a dictatorship over sociology and the natural sciences, and to-day we are witnessing the bankruptcy of the secularist culture which sought to subjugate the whole of life to natural science and regarded theology and every higher form of knowledge as empty and useless." ... "It is no more possible for society to live by bread alone than it is for the individual."

As a plant whose growing stem can absorb nourishment from air and sunlight only if its roots thrust deep into the soil, so must man be nourished from spiritual bread if his achievements in the realm of material things are to be more than an illusionary and ephemeral growth. What we have neglected, we have now to do.

THE COURSE OF CIVILIZATION

Two different views of the development of civilization.

Are they correct?

compiled by J.F.

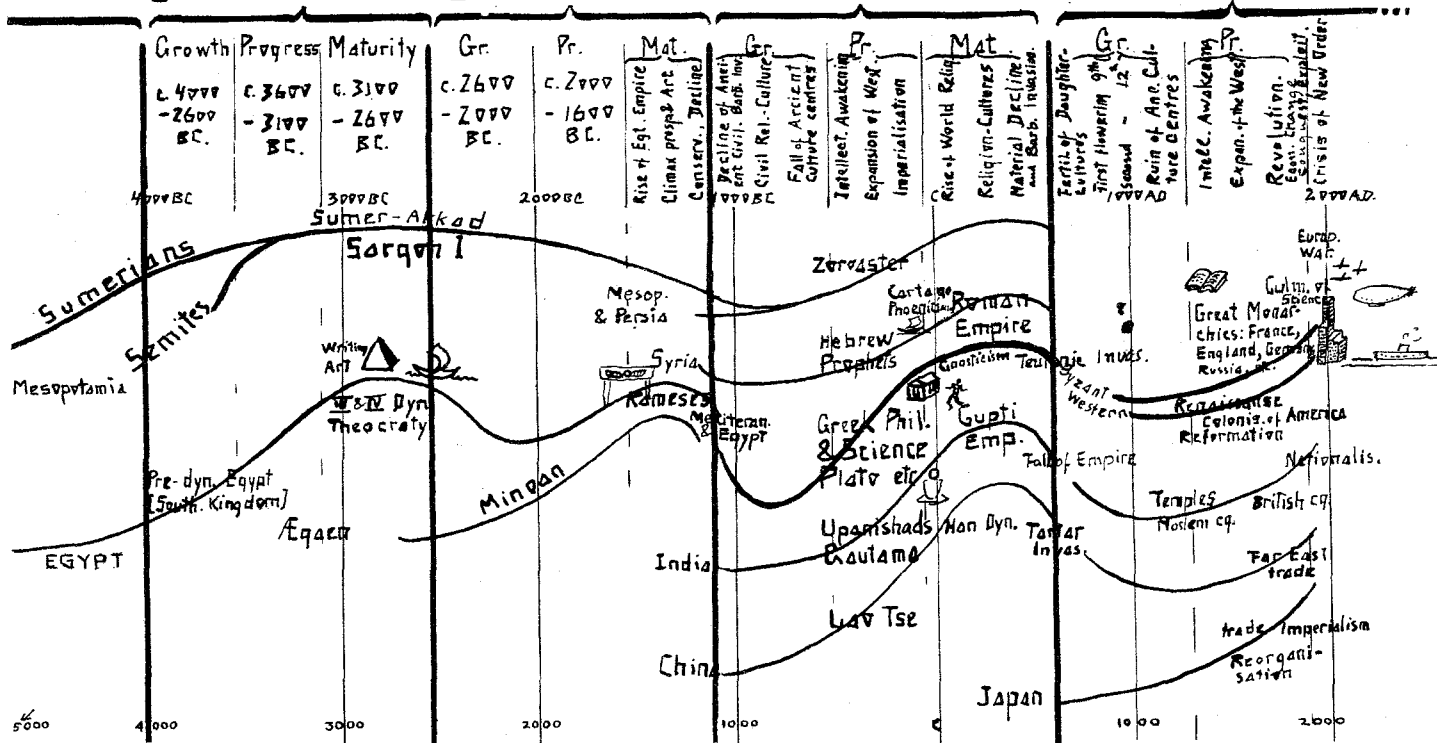
A. THE CYCLICAL - Four great cycles of civilization.

I c. 4000 - 2600 B.C.

II c. 2600 - 1100 B.C.

III The Ancient World

IV The Modern World



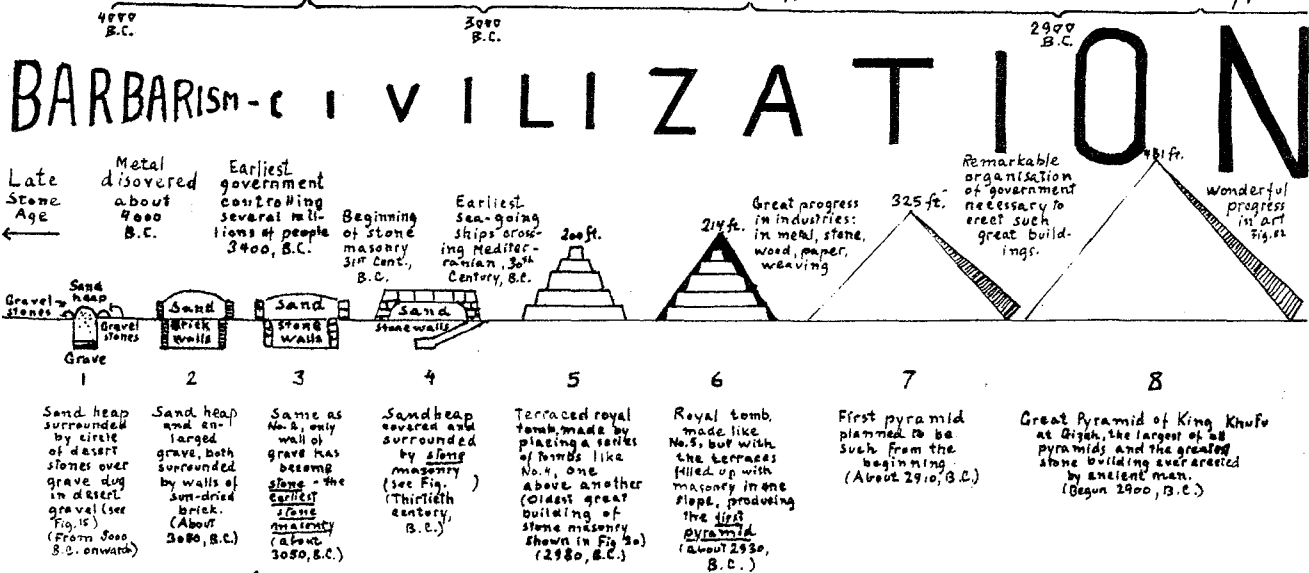
Explanatory remarks to add to the diagram adopted from the chart by Christopher Dawson (from "Enquiries into Religion and Culture")

"A double movement of synthesis and disintegration determines the normal life-cycle of any civilization." "One produces the physical renewal of civilization, the other its psychical renewal."

A. Period of Growth: Period during which the young civilization is dominated by a "synthesis" which it has inherited from the mature period of the previous civilization.

B. Period of Progress: Period during which the young civilization "comes of age, and rejects the tradition which it has so far followed. The "synthesis" disintegrate.

B. EVOLUTIONAL - A diagram* showing the development of the Egyptian Tomb from sand heap to Pyramid



*(from Breasted's "Ancient Times.") By permission Ginn and Company, publisher. At most 150 years from earliest stone masonry to the Great Pyramid.

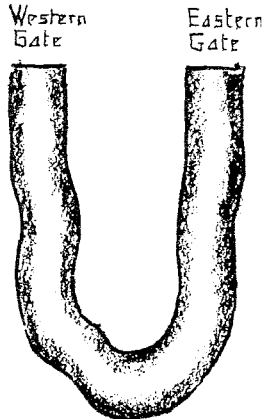
UNIVERSAL SYMBOLS

by M. H.

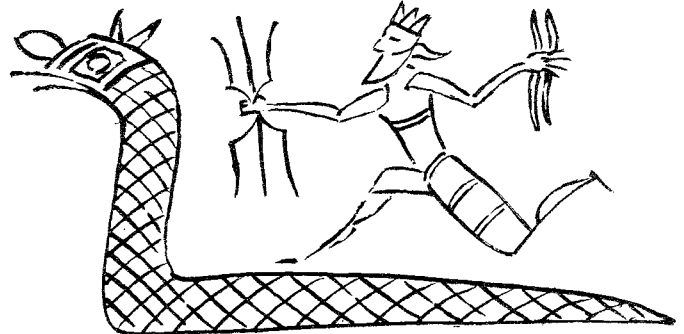
From time immemorial, symbols have been used by civilized races as carriers of great spiritual truths. They form a language which is admirably suited to convey the realities of larger worlds. For image-making is a universal faculty of man. Numbers and geometry are manifestations of eternal principles and laws.

What is man's function in this earth; how is he related to these great Forces manifesting in and around him? Symbols reveal or conceal much in regard to these questions, speaking as they do from the heart of the wisdom-lore of each race.

Below are examples of a few of the most universal ones.



EGYPTIAN: APEP, the Great Serpent, passes thru the whole of the Tuat, which is the path of man's evolution. Conceived of as a negative force thru which Osiris (or Horus) is continually overcoming. The entrance is the Western Gate the embryonic stage of man. The Eastern Gate is the culmination of fulfillment. He arrives at the Eastern Gate when he has evolved to full stature.

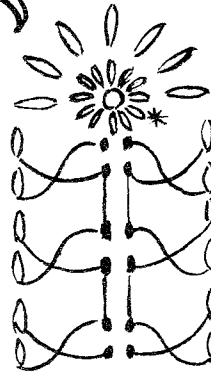


MESOPOTAMIA: Marduk, the Savior-God, is overcoming Tiamat seen as a great serpent. Tiamat is the primordial disorder in himself. Thus everyone must evolve the Marduk in himself. (Compare later Christian tradition)



EGYPTIAN: The Four Sons of Horus (the evolved faculties of perfected man) have accomplished their work and obtain immortality.

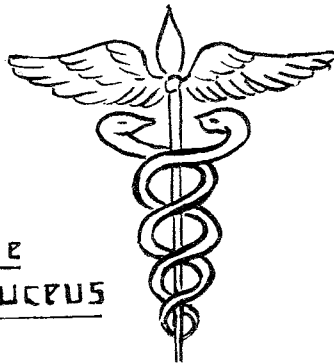
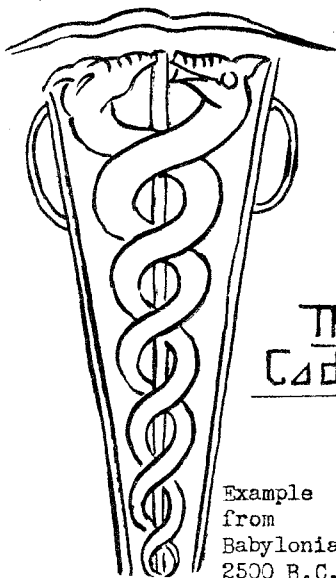
THE ANKH CROSS: Symbol carried by the gods, kings and priests. Masculine and Feminine principles in right relationship bring rebirth. He who develops both in himself (Will-Wisdom) has power to ascend to higher life.



THE SACRED TREE OF LIFE was used in all great traditions. Example from old Chaldea. Man grows in the development of his three faculties and becomes of Tree stature.

* His higher (fourth) nature is the culmination of the tree.

The entire tree is produced from the little seed of man's original nature.

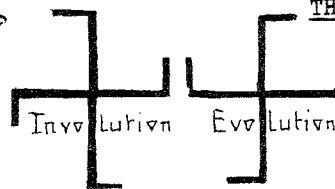


The Caduceus

Example from Babylonia 2500 B.C.

Current example used by doctors and hospitals. In the rhythmic flow of up and down there is healing. Thus this symbol is identified with Aesculapius, the Greek God of medicine.

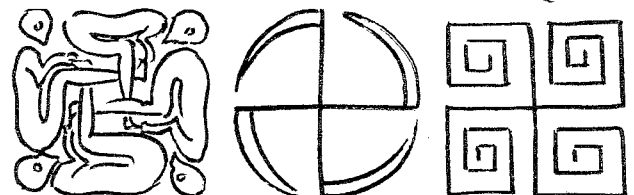
Symbol of Life-Force descending down to earth and rising up to Heaven Universally used.



THE WINGED CROSS

A great Cosmic symbol-The Creator set the Four Great Elements into motion creating the Worlds. This is involution.

When evolution begins, the wings or Flies are turned in the opposite direction. Here are a few of the numerous forms of this symbol.



DID YOU KNOW?

by A. E. GREENE

The mass of data which archaeologists have collected in recent years about ancient peoples and their civilization has revolutionized our conception of such peoples and of so-called "primitive" civilizations. It is known now that many of the achievements of the present age, even in the technological field, are based on knowledge handed down from a distant past. We need to correct our perspective and diminish our pride, and a backward glance will do much to make us realize our debt to past civilizations, and to give us a more correct evaluation of our period.

For instance, did you know that

The Sumerians had an irrigation system so extensive that vegetation grew as far as thirty miles from shore, whereas now only about nine hundred feet is fertile?

That the present machine age is based on knowledge, stemming from this land thousands of years ago, as to gears, cogs, principle of the lever, etc? That the early Sumerians employed not only the column but also the arch and the dome, architectural forms which were not to find their way into the western world for thousands of years? That the secret of rust-proof iron, known in India thirty centuries ago, still awaits re-discovery?

That ancient people used asbestos thread in clothing to fireproof it?

That while non-shatterable glass, known in ancient Rome, has only recently been re-discovered, elastic glass still remains a lost process? That games of all sorts, - checkers, chess, backgammon and dice, were well known in the East thousands of years ago, as evidenced by the beautiful inlaid game board found in Queen Shub-ad's tomb?

That sewer systems, making possible the daily flow of three hundred million gallons of fresh water existed in ancient Rome, - a flow exceeding that which comes into a city of similar size today?

That bank vaults, safety deposit boxes, loans on collateral, holding companies, contractual business relations were common among the ancients of the East?

That the code of King Hammurabi (ab. 2000 B.C.) containing two hundred and eighty edicts, deals with all possible relations of life in a sober and most enlightened manner?

That the women of thousands of years ago enjoyed a relatively high legal status and protection of rights?

That the will as a legal form is said to have originated among the Sumerians?

That a gold toilet set and case, consisting of tweezers, prickers and ear scoop were excavated in Ur?

That the explanation behind the ancient Egyptians' use of burnt sponge for the treatment of goiter is only now being re-discovered by chemists? The ashes have now been found to contain iodine, a drug in wide use in thyroid disturbances.

That inoculation against smallpox was in use in Egypt 4,000 years before Pasteur recaptured the idea?

That the extraction of teeth in the attempt to find the focal point of infection, as a cure for rheumatism was recorded on clay tablets in Assyria 8,000 years ago?

That the influence of the Babylonian system of law upon the Hebraic ideology is to be seen in Exodus and Leviticus?

That guilds and other forms of organization of workmen, having as their aim the securing of better working conditions, development of new processes, the establishment of fair prices for their labor and products, were known in Babylonia?

That the ancient Chaldeans and Babylonians were advanced in astronomical observations?

That they systematically observed the phases of Venus in 2000 B.C. and calculated its synodical revolution at 585 days, whereas modern technical equipment finds 584 to be exact?

That they knew of the precession of the equinoxes at least from the time of the Kassites (ab. 1500 B.C.)?

That they invented the sundial, together with the division of the day into twelve parts?

That they discovered that eclipses of the moon recur after 223 lunations or eighteen years?

That the Semites borrowed religion, law and culture from the Sumerians?

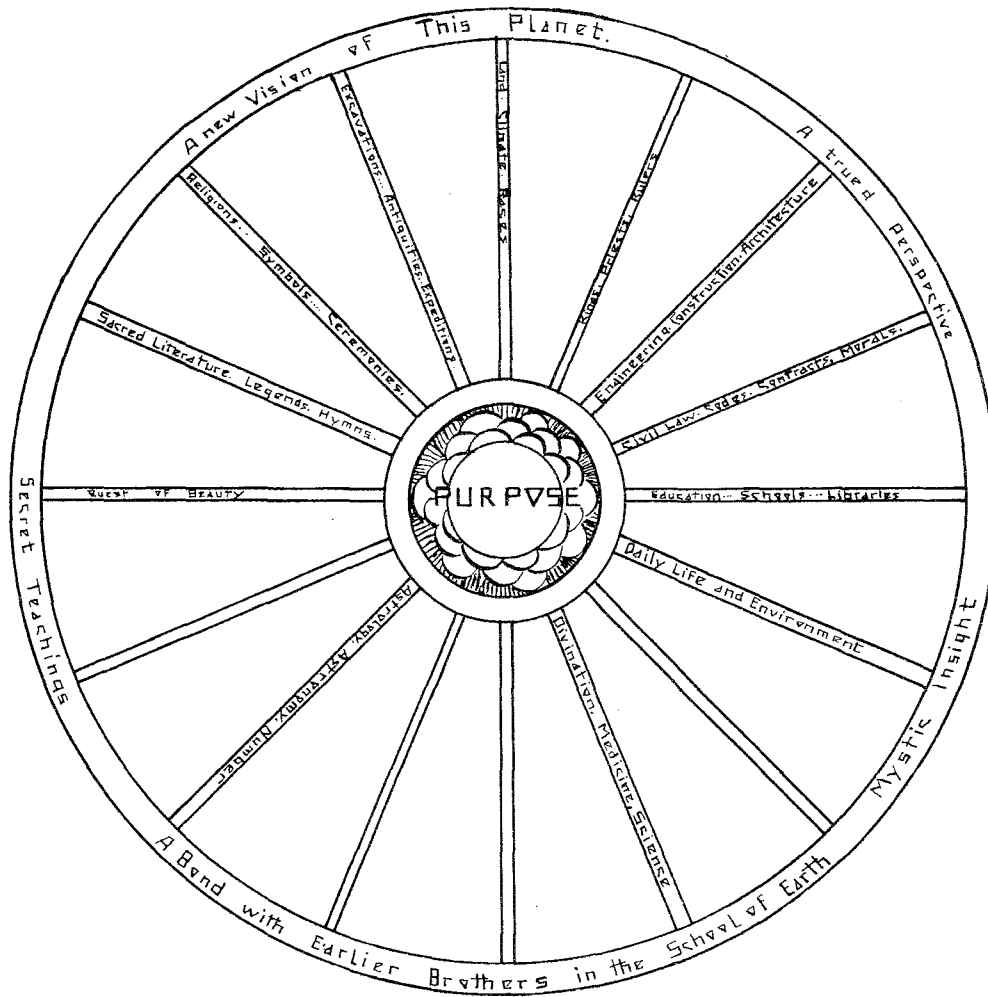
That the religion of the Sumerians is the oldest of all known religions?

These details are but a few culled from a mass of data? The evidence speaks for itself. These ancient civilizations knew and lived great universal patterns, had lofty religious concepts, were advanced in scientific observation, art, ethics, etc. Trued perspective shows our tremendous debt to the past. It also points clearly to the cyclic nature of civilization. The works of art of many ancient nations show a technical skill, imagination, creative ability, appreciation of form and of decorative values only possible to developed people. Their religious concepts reveal an understanding and insight of such profundity as to challenge modern thinking. Can you ever again commit the folly of associating the word "primitive" with these ancient civilizations?

LIVING

STUDY PATTERN

From MEM's chart for the comparison of ancient peoples.



THE SCHOOL OF APPLIED PHILOSOPHY

118 East 76th Street

New York, N.Y.

NEWS BITS

There has been general endorsement of the set-up of carefully planned work for those entering the Pre-Training and the Training. It certainly develops a group sense and spirit.

The Executive Board is going into action at several all-day meetings during the first week in June. If you have wishes or suggestions, send them in.

The costume festivity, set in the early period of Mesopotamian history was a great success. The Project, of which it was part, is going to be extended. Some profound and altogether unexpected results have accrued from this Project.

Visitors have expressed great interest in the charts used at the School to guide and measure progress. Yes, it is a unique and helpful method for those who want to know how they are advancing, - not merely have vague notions about it.



Open nights for members will again be held on Wednesdays during July and August.

The library changed hands recently, so as to allow the old librarian full time on LIVING (no pun intended.) The new co-librarians are giving their domain a good overhauling.

Everyone likes the School's new blue door. It is a lovely color and dresses up the front of the house.

Do you know how many visitors the School had this season, not counting any lecture attendance. There were sixty-two who signed the guest book. In addition to a number of others who overlooked it. There have also been inquiries by letter and 'phone. Interest in the business of living life intelligently is definitely increasing.

This occasion is taken to acknowledge with thanks the continuous flow of flowers which members have contributed to Library and Commons.